

## MEMOIRS

OF  
LITERATURE.

MONDAY, May 5. 1712.

PHILOSOPHICAL LETTERS writ-  
ten by M. LEIBNITZ and  
M. HARTSOEKER.

THE following Letters have been publish'd  
by the Authors of the Memoirs of Tre-  
voux. These Gentlemen have prefixed  
to them a short Preamble, which I shall insert  
here.

" M. Leibnitz, being desired by M. Hart-  
" soeker to give him his Opinion about the  
" *Conjectures Physiques*, publish'd by the latter,  
" sent some Objections to M. Hartsoeker,  
" which have been answered by that Philo-  
" sopher in his *Eclaircissements* \*, without  
" naming M. Leibnitz. That Dispute, far  
" from ending with the Impression of the  
" *Eclaircissements*, is grown warmer. M. Leib-  
" nitz found himself insensibly engaged to  
" attack the Principles of his Adversary's  
" System, viz. The perfect Liquidly of  
" one of his Elements, and the Indivisi-  
" bility of the other. He maintained against  
" him, that Atoms are no less impossible  
" than a perfect Liquid; and that the Cohe-  
" sion of the Parts of a Body, wherein its  
" Hardness consists, is occasioned by the

" Conformity of the Motions working up-  
" on those Parts. M. Leibnitz believes,  
" that when those *conspiring Motions* are di-  
" sturbed by some Accident, the Parts lose  
" their Union, and the body becomes Li-  
" quid. M. Hartsoeker knew not at first  
" what M. Leibnitz meant. The Dispute  
" went thus far, when M. Leibnitz sent the  
" first of the following Letters to Father  
" Desbosses a Jesuit at Cologne, and desired  
" him to get it delivered to M. Hartsoeker.  
" Father Desbosses, who now teaches Divi-  
" nity at Paderborn, has been a long time  
" an intimate Friend of the Famous M. Leib-  
" nitz. His great Learning and Penetrati-  
" on, and his eminent Virtue have occa-  
" sioned a strict Friendship between them,  
" notwithstanding their being of different  
" Religions. Father Desbosses proposed to  
" his illustrious Friend to publish his Di-  
" spute with M. Hartsoeker. The latter has  
" given us leave to do it; and we think we  
" have done a good Service to those, who  
" love to dive into the Bottom of the Prin-  
" ciples of Natural Philosophy".

I.

A Letter of M. Leibnitz to M. Hartsoeker.

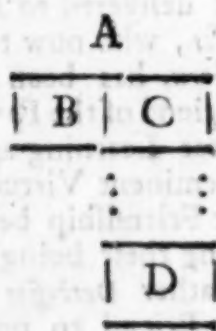
YOU speak, Sir, as if you knew not what I  
mean by *conspiring Motions*; and you  
ask, whether what I call so, be not the same  
thing with Rest. I answer it is not. For  
Rest does not tend to make or preserve the  
Cohesion.

\* An Account of that Book may be seen in  
the 1st Volume of these Memoirs.



Cohesion of the Parts that are at Rest; and tho two Bodies remain one by another, they make no Effort to continue to remain together, whether they touch one another, or not: But when there is a *conspiring Motion* in their Parts, which is disturbed by a Separation, some Strength is requisite to overcome that Obstacle. Nor is it necessary, that in the *conspiring Motions* the Parts should not change their Distance. They may very well change it, provided that spontaneous Change be quite another Thing than a violent Change, which would occasion a Separation, and disturb those Motions: And the Parts of Bodies resist a Separation, not because they have a Tendency to be divided; for in such a Case they would resist still, if they were altogether at Rest, which is contrary to what I maintain; but because they have a considerable Motion, which must be disturbed by a Separation. If those Parts tend to a Separation of themselves, they help any one who would separate them; but when they do not help him, it does not follow that they make an Opposition, and some positive Cause is requisite for that.

I own that some Force is requisite to expel a Body from its Place, or to make it go faster than it would do of it self; but if the Body D tends to drive



the Body C from its Place, the Resistance of the Body C, which lessens the Swiftness of the Body D, has nothing in it, from whence it may be inferred that the Body B, tho nothing tends to drive it out, ought to accompany the Body C; whether the interval between B and C be great or small, or none at all. We must therefore suppose, in order to produce that Union between B and C, or their going along together, some other Reason than Rest, or the Situation of the one by the other; but because it ought to proceed from Mechanism, I can find it no where, but in the *conspiring Motion*, com-

mon to some Parts of the Bodies B and C, which conveys some Parts from the one into the other by a kind of Circulation, and which must be disturbed by the Separation of the Bodies.

To say that the conspiring Motions are a Fiction, is the same as to say that every Motion is a Fiction. For, Sir, how will you make a Motion, unless there be some Relation among the Motions of the Parts? The very Nature of Fluids in Agitation leads them to those Motions, that are most fitting. You say, your Atoms have no Parts; and you think it strange that I should suppose one may conceive that an Atom A has two Parts B and C. But are you not oblig'd to own, that one may conceive that an Atom D goes against the Atom A, without going directly against the Part B; and in such a manner that it would carry C along with it, and leave B, if A was not an Atom, or a solid Body? There is therefore some Reason to affirm that the pretended Atom is not without Parts. You must assign the Causes of its *cohesivity*, if I may so speak, that is, why D cannot carry C along with it, without carrying B at the same time; and you must find a strong Glue to make one of those Parts stick to the other, if you are not willing to have recourse to the conspiring Motion.

If you alledge only the Will of God for it, you have recourse to a Miracle, and even to a perpetual Miracle; for the Will of God works through a Miracle, whenever we are not able to account for that Will and its Effect from the Nature of the Objects. For Example, if any one should say, it is God's Will that a Planet should move round in its Orb, without any other Cause of its Motion; I maintain that it would be a perpetual Miracle: For, by the Nature of Things, the Planet going round tends to remove from its Orb through the Tangent, if nothing hinders it; and God must continually prevent it, if no natural Cause does it. The same ought to be said of your Atoms; for the Body C will be naturally carried away by the Body D, and the Body B will not follow, if nothing hinders such a Separation; and if you look out for the Reason of it in the Will of God, you must suppose a Miracle.

It may be said in a very good Sense, that every Thing is a continual Miracle, that is, Wor-



Worthy of Admiration : but it seems to me that the Example of a Planet, which goes round, and preserves its Motion in its Orb without any other Help but that of God, being compared with a Planet kept in its Orb by the Matter, which constantly drives it towards the Sun, plainly shews what Difference there is between natural and rational Miracles; and those that are properly so call'd, or Supernatural; or rather between a reasonable Explication, and a Fiction invented to support an ill-grounded Opinion. Such is the Method of those who say, after Mr. de Roberval's *Arifarchus*, that all Bodies attract one another by a Law of Nature, which God made in the Beginning of Things. For alledging nothing else to obtain such an Effect, and admitting nothing that was made by God, whereby it may appear how he attains to that End, they have recourse to a Miracle, that is, to a supernatural thing, which continues for ever, when the Question is to find out a natural Cause.

You are in the right, Sir, when you say we ought frequently to acknowledge our Ignorance, and that it is a wiser Method than to run into Nonsense by pretending to Account for those Things, which we do not understand. But, to own that we know not the Causes of some Effects, is a different thing from affirming that there are some Things, of which no Reason can be given; which is contrary to the first Principles of Reasoning: 'Tis just as if some body had denied the Axiom, which *Archimedes* made use of in his Book *de Equiponderantibus*, viz. That a Ballance, when every thing is equal on both Sides, remains in an *Equilibrium*; under Pretence that Things are not sufficiently understood, and that perhaps the Ballance undergoes some Alteration without any Reason for it.

Thus the Ancients and the Moderns, who own that Gravity is an occult Quality, are in the right, if they mean by it, that there is a certain Mechanism unknown to them, whereby all Bodies tend towards the Center of the Earth. But if they mean that the Thing is performed without any Mechanism, by a simple primitive Quality, or by a Law of God, who produces that Effect without using any intelligible Means; it is an unreasonable occult Quality, and so very occult, that 'tis impossible it should ever be

clear, tho an Angel, or God himself, should undertake to explain it.

The same ought to be said of *Hardness*. If any one acknowledges that the Mechanism, which occasions Hardness, is unknown to him, he is in the right; but if he pretends that Hardness proceeds from any other Cause than Mechanism, and if he has recourse to a primitive Hardness, as the Assertors of Atoms do, he recurs to a Quality that is so occult, that it can never be made clear; that is, to a Thing both unreasonable and contrary to the first Principles of Reasoning, since he owns that there are some Things natural, that have no natural Cause.

Those are also guilty of the same Fault, who admit an Indifference of *Equilibrium*, as if the Will could be determined, when all things are equal on both Sides both inwardly and outwardly. Such a Case never happens: There is always a greater Inclination on one Side than on the other; and the Will is always inclined by some Reason, or Disposition, without being necessitated. And I dare say, that many Faults committed in arguing proceed from not duly observing this great Principle, *that nothing happens without a sufficient Reason for it*. A Principle, the Force and Consequences whereof have not been sufficiently considered by *Descartes*, and many other great Men. That Principle is sufficient to destroy the *Vacuum*, and the Atoms, and Occult Qualities of some Philosophers, and even the First Element of *Descartes*, with his Globes, and many other Fictions.

Thus, Sir, you see why God could not create Atoms, that is, Bodies hard by their own Nature, Bodies of a Primitive and insuperable Hardness not to be accounted for; as he could not create Planets that should move round of themselves, without any Cause that should prevent their removing through the Tangent: For a Miracle at least must keep the Planet in, and prevent the Separation of the Parts of the hard Body, if a Mechanical or intelligible Cause does not do it. Granting the Possibility of Atoms, and the Impossibility of a *Vacuum*, I don't see why we should be forced to have recourse to a First Element, that is, to a Matter altogether Fluid. Why may we not suppose the Space to be fill'd up with a Matter, that has different Degrees of Fluidity



idity and Tenacity, as I believe it is the Nature of all Matter.

Nor do I see why hard Bodies should necessarily receive all their Motion from Fluid Bodies, especially from a Mass altogether Fluid, or from your First Element. For all Matter being equally susceptible of Motion, and equally incapable of producing it in it self, the most solid Bodies may receive it, as well as those that are most Fluid. Nay, it might be said, that the Motion, communicated to some few hard Bodies, may serve to account for the Motion of many Fluid Bodies; and consequently that it is anterior in order. For a Solid Body, thrown into a Fluid, puts it into Motion, and produces a Kind of Circulation necessary to fill up the Place, which otherwise would remain empty behind the Solid Body; and that Circulation forms a Kind of Vortex, that has some Affinity with that, which we conceive round the Load-stone.

It ought not to be said, that the Universe is like an Animal endued with Life and Intelligence: For then one might be apt to believe, that God is the Soul of that Animal; whereas he is *Intelligentia Supramundana*, and the Cause of the World: And if the Universe was unlimited, it would be a Collection of Animals and other Beings; but it could not be a single Animal.

Your First Element is not more susceptible of Life and Intelligence than any other Bulk of Matter; and since it is not organized, it is not fit it should have any Perception, which must always answer the Actions of Organs, if you will have Nature to act orderly and coherently.

You say, Sir, that 'tis impossible for us to apprehend how a Substance comes to have Life and Perception; and you are in the Right, when the Question is about Particulars and the Beginning of Things. But perhaps you will own, that the thing is more intelligible in my System of the *Pre-established Harmony*, by conceiving that our Spiritual Substances do naturally represent what happens in that Part of Matter, to which they are united.

I have sufficiently answered those, who objected to me that such a System was inconsistent with *Free-will*; for God knowing what Mens Minds would freely chuse in time, adapted their Bodies to it before hand. Mr. Jaquelot, who raised such an

Objection against me by Word of Mouth, was satisfied with my Answer, as he owned in his Book against Mr. Bayle: Nay, he has cleared it with an elegant Comparison. I have answered Father Lami's Objection in the same Manner; and my Answer has ben inserted in the *Journal des Sçavans*. When Mr. Bernoulli was Professor at *Groningen*, he maintained some Theses, wherein he vindicated my Opinion concerning the *Pre-established Harmony*.

To conclude, the Imperfections observable in the Universe are like the Dissonances of an Excellent Piece of Musick, which contribute to render it more perfect, in the Opinion of the best Judges. And therefore it cannot be said, that when God created the World, he made an imperfect Machine: 'Tis true there are some Machines in this World, that have not aiways, and from the Beginning, all the Perfection that they are capable of.

I return you many Thanks, Sir, for your good Wishes about the Beginning of the New Year; and I wish you may long contribute to the Improvement of the Sciences, being with great Zeal,

S I R,

Your most Humble,

Hanover,

Feb. 10. 1711.

and most Obedient Servant,

LEIBNITZ.

II.

M. Hartsoecker's Answer to M. Leibnitz.

S I R,

I Cannot tell whether I want Penetration, or whether I am too much prepossess'd in Favour of my Atoms, to understand the Arguments, whereby you endeavour to prove your *conspiring Motions*. Matter is eternal, according to some Heathens; or it was created, according to the Moderns. If the First Assertion were true, nothing could hinder us from believing, that Matter is divided into Bodies of a perfect Hardness, and that it is such by its own Nature. But if God created it, I desire you to tell me, whether he could not have created it, as he might



might have wish'd it should be, either for an Instant, or for a limited Time, or for ever, without making use of any other thing but his bare Will. If some Mechanism is requisite for that, I freely confess that I am ignorant of it: As for what concerns your *Conspiring Motions*, I don't understand them. A Body may be at Rest, or in Motion; and as the Quantity of its Motion is measured by the Product of its Bulk with its Swiftness, it has a very little Motion, if it be very small, and moves very slowly: But since a Body, which has a very little Motion, may easily be turn'd aside, and receive any Motion communicated to it, how comes it that the Parts of a Diamond, which doubtless have a very little Motion, (if it be true that they have any,) are so connected together, that they make up a Body of such a Hardness? I say it has such a Hardness, because it is composed of Bodies of a perfect and invincible Hardness, as all the Bodies of this visible World are, without excepting Water, Air, the *Æther*, and the most Fluid Bodies. Water is fluid for no other Reason, but because the small Bodies perfectly hard, of which it consists, are only hollow Balls, which the Gravity of the Atmosphere cannot join together: But when they touch one another by their Holes, they may then, like small Planes, form what we call Ice. And a Diamond is hard, and continues to be so for several Ages, because the small Bodies perfectly hard, of which it is composed, are strongly linked together by the Atmosphere of the Earth, that lies heavy upon them.

If you don't admit small extended, solid, and hard Masses to be the Principles of all sensible Bodies, I challenge you, Sir, to explain in an intelligible Manner the constant Hardness of some, the Fluidity of others, &c. Give me some Materials, if you will have me to build a House; for otherwise I could not raise any Edifice, tho' I were the best Architect in the World. You tell me, Sir, that whoever says, *That conspiring Motions are a mere Fiction*, might as well say, *That any Motion is a Fiction*. I deny that Consequence. I know there is a vast Number of Bodies, that have some relation with their Motions; but I affirm, that no Motion whatsoever can produce the Hardness of Bodies. *The Parts of Bodies (say you) resist a Separation, not because they have but a little Tendency to be divided; for in such a Case, they*

*would resist still, if they were altogether at rest; which is contrary to what I maintain; but because they have a considerable Motion, which must be disturbed by a Separation.* I confess, Sir, that I have not Wit enough to apprehend what you mean, and much less what follows: *If the Parts tend to a Separation of themselves, they help any one that would separate them; but when they do not help him, it does not follow that they make some Opposition, and a positive Cause is requisite for that.* What considerable Motion can there be in the Parts of a Diamond, which continues for several Ages without any Alteration? If you do not understand by the Word *Motion* something, that is quite different from the common Notion of it, what is it you call *the Tendency of the Parts of a Body to a Separation, or to unite themselves together*? Lastly, what do you mean, Sir, by these Words, *If the Parts tend to a Separation, of themselves, &c.* It seems to me, Sir, if I may be allowed to speak the Truth, that you use the Words *Tendency and Tending*, without fixing any Idea to them. You say, that if I *alledge only the Will of God* for the Hardness of my Atoms, *I have recourse to a Miracle, and even to a perpetual Miracle.* Let it be so: I would have recourse to it, as you would be obliged to do the same for the continual Existence of your conspiring Motions, if there was any such thing; and if the Will of God was sufficient for that, it seems to me that it is also sufficient for the Existence of my Atoms.

You go on thus, *If any one should say, it is God's Will that a Planet should move round in its Orb, without any other Cause of its Motion; I maintain that it would be a perpetual Miracle, &c.* I might justly laugh at such a Philosopher, as I would laugh at a Man, who would be accounted an Architect, and yet could not raise any Building, tho he had all the Materials requisite for that Purpose! But the best Architect will do nothing without Materials, as the best Philosopher will not explain the perpetual Constancy of Nature without Atoms, which ought to be granted him. You add, *By the Nature of Things, the Planet going round tends to remove from its Orb through the Tangent, if nothing hinders it, and God must continually prevent it, if no natural Cause does it.* For my own part, I believe, Sir, that Planets might remain at a certain Distance from the Sun without



without any circular Motion, because they would be supported by their Atmospheres, as I have sufficiently shewed in the Answer to the Objections raised against my *Conjectures*; and I believe that Sir Isaac Newton, and all those who have asserted the same Opinion before and after him, are mistaken, when they affirm that Planets keep in their Orbs, because they tend to remove through the Tangent; for certainly no *Vis centrifuga* ought to be admitted in Bodies, that are in *Equilibrium* with the Matter in which they swim, and by which they are moved round. If the Planets were only moved by their own Motion, it would be another thing.

You tell me, Sir, *Are you not obliged to own, that one may conceive than an Atom D goes against the Atom A, without going directly*



*against the Part B, &c.* Without doubt, Sir. But I maintain, that the Atom D, striking against the Part C of the Atom A, could never divide it from the Part B, tho it went a Hundred Thousand Millions of Times faster than a Canon-ball, because there would happen something contrary to the Will of God, who will have the Bodies, call'd Atoms, to have a perfect and unsurmountable Hardness. And therefore I rightly maintain, that an Atom is a solid Mass, and a little Whole without Parts, I mean, without Parts that can be separated one from another. If the Body A was not an Atom, but composed of Two Atoms B and C, the Atom C might without any Difficulty be separated from the Atom B, were they not linked together by the Gravity of the Atmosphere of the Earth, or by some other Cause.

*Granting the Possibility of Atoms, say you, and the Impossibility of a Vacuum, I don't see why we should be forced to have recourse to a First Element, that is, to a Matter altogether fluid. Why may we not suppose the Space to be fill'd up with a Matter that has different Degrees of Flu-*

*idity and Tenacity, as I believe it is the Nature of all Matter?* But whoever grants the Possibility of Atoms, must necessarily admit, either a *Vacuum*, or the First Element, that it may serve them instead of a *Vacuum*. If any one should pretend to admit the Motion of Atoms without a *Vacuum*, or without my first Element, and bring in a Matter of different Degrees of Fluidity and Tenacity, he would fall into a manifest Contradiction; and I cannot apprehend, Sir, how such a Thing could come into your Mind. When you call my first Element a Matter perfectly fluid, you are mistaken, Sir, since there is a greater Difference between that Element and Matter, than between Light and Darkness. You will doubtless ask me, Sir, what my first Element is. I answer that I don't know it, and that perhaps it is a Substance, or something, from which those Beings are taken, that are call'd Minds, and which continue to be so by the Will of God; that is, they continue to have Life and Intelligence for a limited Time, or for ever. And indeed how can it be proved, that whatever is extended must necessarily be Matter, and that an extended Being cannot become a Mind, be endued with Intelligence, &c. Matter is incapable of any Motion, by its own Nature; and I look upon my first Element as an Agent, and an immaterial Extension; and therefore I maintain that Matter receives its Motion from the first Element, as that Element receives it from God. I have said that the Universe is like an Animal, that has Life and Intelligence, because I conceive that the first Element may be endued with Life and Intelligence under the Direction of God, and move Bodies that cannot move themselves; and I don't see why any one should be apt to infer from thence, that God is the Soul of the Universe, or rather, the Universe it self, according to the most ancient Philosophers. I know not whether my first Element be organized, or not; nor how it ought to be, to have Life, or Intelligence; whether it be requisite that it should be united to an organized Body, or not, &c. But it seems to me, that God may bestow Intelligence upon a Portion of my first Element, either for a limited Time, or for ever, and give it the Liberty and Power of moving the Bodies, &c. as we are conscious that we have such a Liberty and such



such a Power. I have said, that there are many Pieces in the Universe, that remain imperfect, because I believe there are Beings subordinate to God, which continually work on them with a full Liberty; but those Beings are not always successful, because they have not an infinite Power, and because the Irregularity of the Matter does not allow of it.

You tell me, Sir, that you have sufficiently answered those, who objected to [you], that [your] System was inconsistent with Free Will; for God knowing what Men's Minds would freely chuse in time, adapted their Bodies to it beforehand. But, if we admit that God knows what human Minds will chuse, it seems to me that we ought to acknowledge at the same time, that they are not free; and if we maintain that they are free, and that God has bestowed upon them a Liberty, whereby they have an absolute Command over their Actions, one would think he has deprived

himself of his Foreknowledge, and knows not whether, or no, they will do those Things, which he has left to their Freedom. But I confess, Sir, that this Matter is too much above my Reach to determine any Thing about it. I am with all imaginable Zeal and Respect,

S I R,

Duffeldorp,  
March 13. 1711.

Your most Humble, &c.

NICOLAS HARTSOEKER.

I shall publish the following Letters, as soon as they come to my Hands.

### PARIS.

**A**N excellent Book, consisting of Observations upon Agriculture and Gardening, has been lately publish'd.

*Observations sur l'Agriculture & le Jardinage, pour servir d'instruction à ceux qui desireront de s'y rendre habiles. Par M. Angran de Rueneuve, Conseiller du Roy en l'Élection d'Orléans. Paris, 1712. Two Volumes in 12. Pagg. 384, and 406.*

This Work is written with great Perspicuity, and contains, besides the Text, many Remarks, wherein the Author explains the Terms of Art, describes the principal Plants and their Virtues, and makes several useful Reflexions.

FATHER Dorigny has publish'd the Life of Father Possévin.

*La Vie du Pere Antoine Possévin, de la Compagnie de Jesus: Où l'on voit l'Histoire des importantes Negotiations auxquelles il a été employé en qualité de Nonce de Sa Sainteté, en Suède, en Pologne, & en Moscovie, &c. Paris, 1712. In 120. Pagg. 541.*

Antony Possévin was born at Mantua in the Year 1534. of a good Family, but of an indifferent Fortune. He went through his School Learning at Rome, whither he was sent in 1550. and in a short time made a great Progress in Eloquence, Philosophy, and the Learned Languages. Cardinal Hercules de Gonzaga, Brother to the Duke of Mantua, made him his Secretary, and intrusted him with the Education of Francis and Scipio de Gonzaga his Nephews. He studied the Sacred Writings at Padua. He was admitted into the Society of the Jesuits at Rome in the Year 1559. Father Laynez his General sent him into Savoy, where he endeavoured reconcile over the Protestants to the Church of Rome, especially in the

the Vallies of *Lucerne* and *Angrogne*. The Protestants of *Quiers*, says the Author, used their Endeavours to persuade him to embrace their Religion, and told him he might depend upon a Young, Noble, Rich, and Beautiful Wife, and the first Place in the Ministry of the Gospel. But Father *Possevin* answered them, "Gentlemen, if you knew the Beauty of Continence, far from making such an Offer to me, you would doubtless endeavour to know the Happiness of a chaste Life by your own Experience. For my part, I look upon Chastity as a Bride, which Heaven has bestowed upon me; and I hope, with God's Blessing, I shall never part with her \*". In 1561, he went to *Lyons*, and had a Publick Conference with *Peter Vi- ret*, a Famous Protestant Divine. Afterwards Father *Possevin*, who had made himself Master of the French Language, preached at *Rouen*, *Marseilles*, *Tours*, and in many other Cities of France, with great Success. He returned to *Rome* in 1572. where he applied himself to the Conversion of the Jews.

The Pope sent him into Sweden, as his Nuncio, in hopes that he might bring over *John III.* into the Bosom of the Church of *Rome*; and then he sent him into *Muscovy* (in 1581.) to conclude a Treaty between the *Czar* and the King of *Poland*.

\* I have read somewhere that Father *Possevin* was so great an Enemy of all impure Thoughts, that whenever he read *Catullus*, (which he did now and then by Reason of the Purity of his Latin Style,) he fell upon his Knees, and begg'd of God to prevent his Imagination from being sullied by the reading of such a dangerous Author.

The Two chief Works of Father *Possevin* are his *Bibliotheca Selecta, de ratione studiorum*, publish'd at *Rome* in 1593. and reprinted at *Cologne* in 1607. And his *Apparatus Sacer, de Scriptoribus Ecclesiasticis*, printed at *Venice* in 1603. and 1606. and then at *Cologne* in 1608. The Design of Father *Possevin* in his *Bibliotheca*, was to shorten the Labour of those who are willing to apply themselves to Study. He treats, in the First Tome, of Positive, Scholastick, Moral, and Catechetical Theology. He gives a Method of instructing Children, &c. and shews how Hereticks, Schismatics, Jews, Mahometans, and Idolaters may be converted: The Second Tome runs upon Philosophy, Civil-law, Physick, Mathematicks, History, Poetry, Painting, and Rhetorick. Father *Dorigny* does very much commend that Work. The *Apparatus Sacer* is the largest Collection of Ecclesiastical Writers, that was publish'd till then. It consists of above Six Thousand Authors.

F. *Dorigny* made use of the following Books and Authors to compose this Life, viz. The History of the Society of Jesus; *Spondanus*; *Florimond de Remond*; the *Annalist Sachin*; *Possevin's Muscovy*; his Letters; a Volume in *Folio* printed at *Augsburg*, which contains several Pieces written by that Jesuit; &c.

An Anonymous Author has publish'd the Book of Wisdom with Moral Reflexions upon each Verse.

*Le Livre de la Sagesse en Francois, avec des Reflexions morales sur chaque Verset, pour en rendre l'intelligence & la meditation plus aisée. Paris. 1712. in 120.*

L O N D O N: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)